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Life and Light For Woman

A New Conquest Program

MRS. CHARLES H. DANIELS

The Evolution of the Umzumbe Home

AMY BRIDGMAN COWLES

Celebrating the Golden Gift at Inanda

EVELYN F. CLARKE

Our Representative at the Woman's
Union College

EDITH M. COON

Congregational Woman's Boards
of Missions
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Life and Light

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No. 1

A. New Conquest Program

THE NEXT STEP FOR THE WOMAN'S BOARD OF MISSIONS

By Mrs. Charles H. Daniels

THE Golden Anniversary has left with us a deposit of many treasures. Looking them over, one by one, all so valuable, we find it difficult to rate them. Here is this new estimate of pioneers and succeeding workers at home and on mission fields; this fullness of gratitude for God's plenteous harvest as compared with human effort. Then there is that crystal of joy created by the success of Jubilee aims, a generous gift from the New York State Branch for the appropriations of 1918, and inspiration from the noble utterances of missionaries and other speakers; that enlarged sense of a Christ very actual and near to each of us, "the Joy of loving hearts," while at the same time He leads a host to certain victory. Precious are these treasures, every one, and we shall often look them over to admire their worth and rejoice in their possession.

One there is which we may select as superior in beauty and value to all other gifts from the Jubilee to the Board, superior because it is a compound of lofty aspiration and concrete purpose to throw more sanctified energy into the promotion of our work.

A pity indeed it would have been had we stood between the two fifty-year areas simply joyful over past and present achievements. How disastrous for the advancement of the human race! How disloyal to Jesus Christ and His world program!

But, God be praised, we did look into the future, we did glimpse the waiting fields and the widening circumference, we did react sympathetically to the spirit now active in war concerns of thinking in a large way and asking large gifts. We have heard of one or two toilers who came to the Jubilee saying, "Now for a rest—ask no more of us." But even the mighty Elijah said as much. Then he refreshed

himself, felt better, girded up his loins, and ran for his God with increased energy. So we trust that all will be glad at heart because, after Miss Lamson's stirring appeal to us for larger aims and the occupancy of new fields, we deliberately resolved on a missionary "drive"—not a sudden spurt, but a long, steady, determined campaign.

You have all read by this time the resolutions passed, as they appeared in the report of the Jubilee in the December LIFE AND LIGHT, and you noted the good-news paragraph which told how our occupancy of the Philippines is assured as soon as we find the two young women missionaries. The Board of Directors have also authorized a worker in Johannesburg, Africa, half of whose salary is pledged (\$300), the worker, Miss Weir, being on the spot to represent the Board in this, a second new undertaking.

The real trial of purpose, faith and energy is ahead of us as we work for a twenty per cent advance in our regular pledged budget. Naturally the first step to be taken is the formulating of plans and devising of methods adequate for the realization of these new ideals.

The heads and committees of our Home-Base Department have not been idle since the inspiring words of the closing session left us thrilled with desire and hope.

The first plan which was devised and has already gone out to Branch leaders is called "The Conquest Program." It is specifically designed to appeal to younger women, those who are between the ages of eighteen and forty. It is a plan therefore neither "senior" alone nor "junior" alone, but concerns a definite section of each—that section where junior and senior meet in a bewildering tangle!

We conceive that this stretch of missionary possibilities is *most important* ground, and that it is ground which has been inadequately worked and therefore feebly productive. These mature young women and these young mature women (one has to walk carefully here!) are as rich in resources for the Woman's Board as they have proven themselves in various other large movements of the day.

For the winning and development of just these classes the Conquest Program offers itself with four main objectives, Money, Prayer, Influence and Intelligence, all centered in the motive of loyalty to a "conquering Christ."

The details are sketched in bolder lines than we have attempted before, because we believe that only big causes set forth in all their bigness of motive and demand for action will appeal to the substantial younger women of our day. Ere this some of our readers will know of the new venture which has been launched. It will be of interest to all who love our cause to know the salient points of the Conquest Program.

1. The stewardship of money is exalted, and one objective, over and above regular minimum gifts per capita from the younger women of a church, is the enrollment of "stewards" who may be able to give more largely.

2. Prayer is to be a definite study, by means of such a handbook as Fosdick's *The Meaning of Prayer*; special objects of petition are to be brought to each meeting—in a word, we presuppose and proceed upon the expectation of a reaction of interest in this vital subject.

3. Influence is to be exerted by each member to secure at least one new "companion in conquest."

4. Intelligence will grow by means of definite reading courses, study of specific Board fields and Branch strategy, programs for the group and sometimes for the church itself.

5. The methods by which the Program is to be promoted lay emphasis upon volunteer workers, a large Central Committee of such "heading up" the movement in Boston, while Branch committees carry on the various lines of follow-up work locally. Literature is also to be an effective agency in the development of the Program. A conference of two or three delegates from each Branch with the Central Committee and Board officers will be held in Boston early in January, for the full discussion of the Program and its final shaping. In February Branch conferences will follow, by means of which there will come a clearer apprehension of the plan to local workers.

It must be evident to all who read the above that some one person is a necessity for the promotion of the Central Committee work and the instruction and enthusing of Branch committees if the Conquest Program is to become a successful venture.

We are happy to announce that our former Secretary of Young People's Work, Miss Mary Preston, has consented to serve the Board for two years as leader and chairman of this movement. She is also one of the treasures gathered in the Jubilee meetings, for she had felt compelled by unavoidable personal demands to arrange only part time for the Board this next year. Urged by the new aims and visions ahead of us, Miss Preston reconsidered and rearranged so as to be able to undertake such a forward movement as this. We bespeak for it hearty interest and prayer on the part of all who recognize that our weakest point is just here where the Conquest Program aims to touch.

We alluded to this as the "first plan" for bringing our new ideals into the arena of action. We must all be busy for advance, systematic plans which will strengthen our senior auxiliaries and the children's work. From our Home and Young People's Departments suggestions will reach our Branch workers in due time to meet the needs of these groups.

Editorials

The last of the Jubilee missionaries to be adopted is Miss Joy Hillis, niece of Dr. Newell Dwight Hillis. Her papers were approved just in time for her enrollment among the twenty-two young women whose names were read by Miss Calder at the Jubilee meeting. She is a trained kindergartner who comes to us with a varied experience and the highest recommendations. She hopes to be designated for work in Turkey when the time for reconstruction comes.

Our Newest
Recruit.



Miss Joy Hillis

One of the sweetest fruits of the Jubilee was the solemn compact entered into by the Jubilee missionaries in attendance at the meeting that each would seek until she found one more young woman for the Woman's Board fields—this compact to be made known to all the other members of this Jubilee group and their

enlistment in the same high task sought. If this purpose should be carried out to a successful fulfillment, more than the coveted fifty would be secured.

As stated in the December *LIFE AND LIGHT*, the sum of \$5,000 for new work in the Philippines for which an appeal was made at the Jubilee mass meeting has been more than assured by the offering received at that time and individual pledges made later,—\$5,400 having been thus guaranteed. In view of this wonderful response to the request of the Board, our candidate secretary is looking hopefully for two young women who will enter this open door. The accompanying cuts show the sort of material to be had for the asking from among the little ones of Mindanao. While it is not certain that the Woman's Board work will be located here, the sample is just as reliable and just as worth while as a specimen of the need in all parts of the Island.



Day School Held in Home of Mrs. Laubach, Cagayan

It has seemed to those who have charge of our publications that the Branches were not quite as eager as could be desired to obtain the various reports and pamphlets through which the echoes of the great meeting might be carried to those who were not in attendance. *The Survey of Our Work Abroad* by Miss Kate G. Lamson has been sent in good numbers to Branch secretaries, from whom it may be obtained; this is true also of the *Report of the Home Department*, which contains the figures of the Jubilee Increase Campaign, the account of the Junior work and various other interesting and informing material. The *Souvenir Program* may still be obtained, with its pictures of speakers and its contrasting statistics. The price for this program is now five cents. A small leaflet giving the figures for the Golden Anniversary Gift may be had free on application, also the program for the Post-Jubilee Celebration. The historical sketch by Miss Dyer, *The Gift of Light*, price five cents, should be called for at once, if desired.

The Executive Committee of the Federation of Woman's Boards of Foreign Missions have appointed Friday, January 11, 1918, as a day of prayer for Foreign Missions. The hours to be observed are from ten o'clock in the forenoon till four in the afternoon, and it is earnestly hoped that union meetings will be held in many cities and towns throughout the country. Never was intercessory prayer more needed than to-day and never were the hearts of women more inclined than now to call upon God for sustaining strength and blessing.

A program for use at these meetings has been prepared by a special committee, of which Mrs. Mary Clokey Porter is chairman, and may be obtained from Miss M. H. Leavis, West Medford, Mass., or at Board headquarters. The price is \$1 and postage per hundred copies.

The annual meeting of the Federation of Woman's Boards will be held in the Central Presbyterian Church, New York, on Friday, January 18. There will be three sessions, with a luncheon for delegates. An interesting program is being planned. Reports of the standing committees will be heard in the forenoon and a devotional period in the afternoon will be led by Dr. William Merrill of the Brick Presbyterian Church. At the evening session the Higher Education of Oriental Women will be considered

Jubilee
Publications.

Day of
Prayer.

Federation
Meeting.

with addresses by Mrs. Everett O. Fisk of Boston, and Dr. Karmarkar of Bombay.

As will be remembered, this was the topic of the strong address given by Mrs. Franklin Warner at the Jubilee Mass Meeting in Tremont Temple. Her words receive fresh confirmation in the honor just conferred upon the **Missionaries,—** **World Citizens.** Woman's Board missionaries now doing relief work at Port Said. We quote from a letter addressed to Miss Ethel Putney by the *chargé d'Affaires* of the American Diplomatic Agency in Cairo: "I have very much pleasure in informing you that I am in receipt of a communication from His Excellency General Sir Reginald Wingate, British High Commissioner, in which he informs me that Mr. Hornblower, the Director of the Refugees Administration had brought to his notice the excellent work performed by the Cairo Branch of the American Red Cross. . . . Mr. Hornblower particularly mentioned the valuable services of Miss Putney, Mrs. Sewny, Miss Kinney and Mr. Trowbridge, and His Excellency has requested me to convey to the Society his appreciation of the great assistance they have given to the Administration and also to the persons mentioned an expression of his thanks for their valuable work."

The characteristic comment of the modest missionary to whom this letter was addressed is, "We are chiefly grateful because of the honor which has come to the missionary name."

A party of missionaries are expecting to sail for Africa early in January from New Orleans. Among the number are Rev. and Mrs.

Personals. C. N. Ransom, Miss Fidelia Phelps and Miss Caroline E. Frost. Rev. and Mrs. W. C. Atkins and Rev. Ray E. Phillips, recently appointed, will accompany this party.

Miss Susan E. Orvis in company with several missionaries of the American Board arrived safely in Tiflis, Russia, December 11.

Have you thought about reproducing scenes from the Woman's Board Pageant in your society or among the churches of your district? Here is dramatic material all prepared and pertinent to your foreign missionary study.

Dramatic Material
at Hand.

The whole Pageant is rather too ambitious an undertaking for any one church, but some of the episodes are so

simple and realistic they could be most effectively given by a group of young people and children. The scene representing medical and evangelistic work in Madura, India, is especially adapted to local production; so is the one depicting Miss Sewall's school children at Tientsin, China; and others will immediately suggest themselves for this purpose. We have still on hand a goodly number of copies of the Pageant text,—a pamphlet of fifty-seven pages,—which we are selling for the very low price of ten cents each. A large edition was ordered, because we foresaw it would be in demand by societies which see value in the dramatic presentation of aspects of foreign missions.

The Committee on Christian Literature for the Women and Children of Mission Fields, appointed by the Federation of Woman's Boards, has recently published a leaflet setting forth the claims of this movement upon our young people. This leaflet, *The Friendship League*, with a pledge card for enrollment, may be had on application to Miss M. H. Leavis, West Medford, Mass., or to the headquarters of any Woman's Board. Any sum from \$1 to \$100 may be subscribed and will be put to use immediately, supplying some hungry heart with food for mind and soul through the printed page.

A very interesting and encouraging mass meeting under the auspices of this Committee was held November 22 in the chapel of the Fifth Avenue Presbyterian Church in New York. Despite most unfavorable weather conditions the chapel was nearly filled, and the offering amounted to \$200. Among the speakers were Mrs. H. W. Peabody, Miss Flora L. Robinson and Dr. C. H. Patton,—all of whom set forth with convincing logic the urgent claim of this little known branch of missionary effort upon the women of our churches. In the opinion of those most interested this meeting, which was in charge of a New York sub-committee including Mrs. Stanley White of the Presbyterian Board, Miss Olivia H. Lawrence of the Reformed Board, Mrs. F. S. Bronson of the Woman's Union Missionary Society and Mrs. Graham of the Methodist W. F. M. S., marks a forward step in the life of the Committee. Other meetings of a similar character will be planned for the late winter or early spring in strategic centers.

The Evolution of the Umzumbe Home

A STORY OF FIFTY YEARS IN ZULULAND

By Amy Bridgman Cowles

“**N**O, *mfundisi* (missionary), no, it is not safe. You must not sleep on the ground again. The hyenas will eat you. Let us build a platform up in those trees. There you can sleep without danger.” It was Sivivi who spoke. He was a magnificent looking Zulu, with the keen eye of a general, and the elastic step of an athlete. Sivivi was quite naked save for the aprons of leopard skins which he wore. These were suspended from a string of sinew which he had tied about his waist. A necklace of lions’ claws, and a cluster of bright red feathers in his hair completed his costume.

The missionaries whom he addressed were two young men from America, Mr. Robbins and Mr. Bridgman. They had spent the previous night in an improvised hut made of bundles of grass leaned against a tree. All night the hyenas had growled around their fragile shelter. It was novel camping for the two young men lately arrived from America. They had lain on the ground and watched the stars through the tops of their grass bundles, and had slept with their loaded guns in their hands. When Sivivi happened upon them, the missionaries were frying griddle-cakes upon a native hoe.

It was March in the year 1861, and they had arrived only the day before, and yet in that magic way so peculiar to Africa the whole country seemed to have received wireless messages announcing the advent of two men who were white, who had straight hair like horses’ tails, and who turned red in the sun. All Umzumbe seemed to have turned out to watch the young men eat their breakfast. Zulu men wearing skin aprons, and highly decorated with animals’ claws and strings of shells and clusters of charms, leaned on their spear handles and stared. Women in cowhide kilts, with hair done up in red clay and grease, stood with arms akimbo, jabbering and nudging each other. Little children quite nude, peeked from behind their elders, or fled screaming into the bushes. Around the young men eating griddle-cakes stood this motley crowd. Mr. Robbins, who had been

in the country a year and a half and who therefore knew a little Zulu, was soon bargaining with his callers. Offers of calico and beads brought promises of milk and eggs and corn and sweet potatoes. Men for work were easily hired. Money meant nothing to the Zulus in those days. The only use they had for coin was to drill a hole through and wear it around the neck.

With plenty of labor at his command, Mr. Robbins was not long in putting up a grass hut, in which he and the workmen slept. Mr. Bridgman had to return to Adams for the study of Zulu, and Mr. Robbins was left quite alone with the natives and wild animals of the bush. The building of a little mud cottage was started at once. Walls of basketwork were woven with saplings from the bush, these were heavily plastered with mud, and a grass roof topped all. Five months after the young missionaries had off-saddled their horses in that Umzumbe bush the first missionary dwelling was completed, and Mr. Robbins was able to make plans for bringing his little family to their new home.

It was a great day for Umzumbe when at last a huge Dutch wagon loomed into sight on the brow of the encircling hills. Within the wagon sat the little lady who was to become queen of the wilderness. Such a beautiful woman she was, this New England girl, with her vivacious manners and pretty clothes, and hair that fell below her



knees. In her lap she held a beautiful baby girl with brown eyes and head a mass of curls. The sixteen great oxen which drew the wagon came slowly to a halt and the new missionaries sat spellbound as they gazed upon one of the most magnificent views they had ever beheld. Before them lay a superb amphi-theatre, a great bowl filled with a wild tumble of hills. Upon a hill, down low in the center of that bowl, Mr. Robbins pointed out to his wife the thatched roof of their little cottage. Beyond all rose great purple mountains, and the Umzumbe River flowed in and out among the hills like a thread of silver.



Purple Mountains in Natal

One hundred miles from Durban, ten thousand miles from home! Bush, hyenas, heathen! Not a white soul within sight! What must have been the sensations of the Connecticut girl who was about to take possession in the name of the King of kings? An hour of slow creeping down the pathless hills brought the little lady to the door of her mud mansion. She gave a last jump from the wagon (her triumphal car), snatched her baby in her arms, and ran into her home.

Mud walls without even a coat of whitewash, floors of the upturned sod, doors unhung. Fortunately a heap of New England grit came with that wagon load. The little mother sang and loved

and smiled. That language needed no interpreter. A crowd of women and children were soon following her about. They darkened the doorway, and peered through the windows,—heads a mass of red clay and grease, cowhide skirts rubbed in grease, bodies, too, well greased. It was a well-oiled reception which the new missionaries had at Umzumbe! But a little privacy must be secured, so Mrs. Robbins tacked unbleached calico into the windows. With curtains to keep out curious eyes by day, and with an iron tray to keep hyenas out at night, the little mother felt more comfortable. Climbing onto the bed with her baby, Mrs. Robbins now superintended the pounding of her floors. She watched the women pound down with smooth stones the loose earth, while their chatter and laughing kept time to the pounding in a perpetual din. Pouring on water, they pounded again and again, until a well-polished surface brought relief from dust. When the women finished off their floor with a paint of cow manure Mrs. Robbins felt she had reached the climax of her missionary trials, but worse sorrows awaited her, for when she opened her boxes she found her precious American stove broken beyond repairs. Griddle-cakes took the place of bread again, until an old missionary rode into the yard one day and showed Mr. Robbins how to make an earth oven.

In spite of the trials of pioneer life, and in spite of loneliness, there was much that was fascinating about that life in the Umzumbe bush. The wild flowers were bewildering in their newness and beauty. Birds of most gorgeous plumage filled the air with their songs. The monkeys, which came in hordes right up to the door of the missionary's house, were a never-ending source of amusement. Sometimes the hyenas would come in a pack, and go tearing through the yard of a near-by *kraal* and then go rushing off over the hills. Every night they could be heard barking and very often close to the windows of the missionary's house. Sometimes a leopard was seen slipping along from bush to bush, on the plain just below the house. Quite often a leopard was killed. Mr. Robbins' gun was in constant demand for shooting snakes, which were, and still are, numberless.

The Umzumbe River flowed two hundred feet below the house, and with its wide beaches of white sand was a never-ending source of pleasure for the missionary children. With wild animals for a

Zoo, and with wild people furnishing a never-ending "movie," the wilderness home was never dull. Then there was always the beauty of the hills for inspiration. The natives, though such cannibals as to looks, proved very lovable. Warm-hearted, kind, sympathetic, genial and jolly is the Zulu. It was easy to make friends with the people.

At sight of the long-haired white people, the Zulu children had fled into the bushes, but it was not long before love and smiles had won them, and a miniature school was opened on the veranda of the little mud-walled home, and of course Mrs. Robbins was the teacher. A pinch of salt in the palms of little black hands was the reward for each literary triumph attained, and a shirt or dress was the final prize for the most advanced work with the alphabet. Education was really on its feet now. It was embryo schools like this one which were the foundation of the splendid school system which is now the pride of the Zulu Mission.

After several years of battling with loneliness and heathenism the strain began to tell on Mrs. Robbins' health. Then it was that the Zulu Mission sent the Bridgman family to help hold the fort at Umzumbe. Two brick cottages housed the two families now, and two years of sweetest fellowship followed. When the Robbins family returned from furlough they were assigned to another station, and the Bridgmans continued alone at Umzumbe.

The gospel was preached in many ways in those early years. In story-book fashion, the missionaries often stood with Bible and hymn-book in hand, preaching to a crowd of savages gathered under a tree, and the respectful Zulu listened quietly to what he called the "white man's fable." He then went home to his beer drinks, where skulls were often broken in drunken brawls. Cattle were slaughtered to the spirits, and witch doctors were called to "smell out" innocent murderers. Daughters were sold in marriage for ten head of cattle. Often they were forced to marry the man they hated, in order that their old father might get his cows and be able to take unto himself another wife. The last baby born, of a pair of twins, was either buried alive or strangled to death. Old people, who were too much of a nuisance, were taken to the bushes and left there to be devoured by the hyenas. Heathenism raged! Still the light

shone forth from that city set on a hill in the lone Umzumbe valley. Prayers twice a day, meetings through the week, and preaching on Sundays; but, best of all, the Christ-life was being lived, and the gospel was being preached in deeds of love every hour of the day. It was the missionary who mended their hoes, who sharpened their axes, who pulled their aching teeth, who gave them medicine, who buried their dead. Slowly through the years love drifted out from that hilltop. In little rills of light it found its way out among the kraals, and sank into heathen hearts. One by one, slowly, oh, so slowly, they came out of the midnight of their lives and found Jesus. One at a time little mud cottages were built on the hills close to the missionary hill. Gradually the circle widened, Christian communities sprang up on the hills farther away,—five, ten, even thirty miles away,—because of the great light which came always rolling on. Odeke, Ndunges, Golwenis, Dweshulas, Evede, Kanhlalwanes, once heathen kraals, are now the outstations of Umzumbe, with little churches and a school in each one. For weeks at a time the missionary would go off on his horse on evangelizing tours. He ate native food and slept on the floors of native huts. Everywhere he gathered little groups of heathen to whom he preached. It is twenty-



At Home in Zululand

one years since the old white-haired missionary went to his reward, but his life goes on.

In a kraal on one of the hills encircling Umzumbe, a heathen chief lay dying. With his last breath he gave orders that one of his little sons should be taken to Umzumbe and be brought up in the faith of his old missionary. So little "Paul" is attending the station school, and none of his heathen relatives object, because they had orders from the dying chief. Way off in a kraal near Dweshulas an old grandmother is dying. "Take him, take my little grandson to Umzumbe, to the station of the old missionary who used to come and preach to us. Take him there where no beer is allowed, take him to learn of Jesus and to live and marry and die there." Two emancipation proclamations uttered and two little boys delivered from heathenism, because American Christians sent the knowledge of Jesus to the Umzumbe valley.

As a result of those years of sacrifice, Umzumbe now has a well-organized church, with all the outstations for branches. The station school started on the missionary's mud veranda now numbers 160 well-dressed children. There is also the evening school with twenty little herder boys who walk miles in the darkness of the night in order that they may learn. As a crown to all, is beautiful Umzumbe Home, the boarding school for Zulu girls which was started by those early missionaries in 1873. The Robbins and Bridgman families had scarcely got into comfortable quarters before heathen girls began to flee to them for refuge. Enraged fathers followed their daughters. Angry faces, flashing spear blades and uplifted sticks made those early days exciting. With the escape of his daughter, the heathen father saw ten head of cattle disappearing, for in most cases the girl was already partly paid for by her lover, so his daughter was out of sight, ten cows out of sight, and hopes for his next wife disappearing. It was a tragic situation for the old man, but a hilarious experience for the oppressed Zulu girl, for whom a way of escape had been so suddenly provided. One by one the girls came flying into this city of refuge. Some had spent the night in the bushes and had come creeping on hands and knees through the deep grass. Sometimes they had great welts on their backs where their fathers had beaten them to make them marry men whom they hated. Occasionally the lover proved



to be an old polygamist just ready to shuffle off into his grave. The father was not particular as to who his son-in-law might be, so long as he was sure of his ten cows. Besides, old men with plenty of daughters to sell off, had more ready cattle to pay over than young men. On the girls came, one by one—sometimes two by two. Very soon the missionary's home was overrun with these bouncing maidens from the kraals. All were unclad save for a figleaf of bead work, with a blanket thrown over. Dirty, noisy, untaught, they crowded in. Very soon the floors of kitchen and dining room in the missionary's house became a bedroom, where a score of girls lay sleeping at night. When Mrs. Missionary had to go from her parlor to her pantry in the evening she had to step over the arms and legs of that crowd of sleeping Zulu girls. Even under the dining-room table they slept. This horde of girls to be tamed and cleaned and clothed and taught soon created an impossible situation for the missionary mother. It was then that the Zulu mission sent out its S. O. S. call to the Woman's Board asking that a boarding school for Zulu girls be started at Umzumbe, where these runaway girls could be properly cared for. Permission came, and very soon the vacant Robbins' house was opened to runaway girls, and Umzumbe Home was launched upon its career.

For forty-four years this splendid school has been doing valiant service for the Zulu people. As a result, little homes are springing up all over Natal, houses of basketwork walls, and plastered with mud, maybe, or sometimes the owner has aspired to brick walls and iron roof. In each home Christian ideals are being held up with a greater or less degree of success. In these homes little woolly heads are bowed in prayer, and from them, tidy children are sent to school. With her Singer sewing machine the mother is making clothes for her

own and her neighbors' children. It is graduates of Inanda and Umzumbe who are leaders in church activities, and who pay a large part of church dues. It is the educated woman who sacrifices and saves and plans in order that she may be able to pay the school fees of her older boys and girls, for she wants them to go to the higher schools of the Mission and have the advantages which mean so much to her.

Education is making rapid strides among the Zulus now. Prejudice is largely broken down. Schools in the outstations have multiplied. English law forbids forced marriages. It is only the occasional daughter who is obliged to flee from her father's wrath. Runaway girls are the exception at Umzumbe at the present time. Most of the girls are from Christian homes or those nominally such. The typical Umzumbe Home girl of the present generation is neatly dressed. She is quiet, respectful, responsive, a great contrast to the greasy, clay-bedecked heathen girl who lives in all the near-by kraals. To see the eighty Umzumbe Home girls file quietly into church on Sundays, then to listen to their exquisite singing of English hymns, makes one realize how much the churches of America have accomplished for the Zulu since those early days of hyenas and hoecakes at Umzumbe.

In order that the diviners or spirit doctors of Africa may become thoroughly acquainted with their art, they endure a great amount of self-sacrifice. Formerly they possessed unlimited power over their deluded countrymen. A large fat ox is generally demanded by them as a reward and often a goat besides. Too often the witch doctor finds the innocent person to be the one who has brought the most valuable present.

Celebrating the Golden Gift at Inanda

By Evelyn F. Clarke

IHAVE not yet given you any account of the laying of the corner-stone for our new industrial building. This event took place on August 11. The weather just before this day was very unfavorable, and the roads were so muddy that a number of our friends whom we had hoped to have with us were unable to be present. There was a large assembly of natives, and the day itself was perfectly glorious,—bright sunshine and no wind.

Rev. F. Bunker was master of ceremonies, and the program began with a chorus of Seminary girls, all in white. This choir sang several selections, giving us really beautiful music. After an address of welcome Mr. Bunker introduced Mrs. Edwards, who laid the corner-stone, giving at the same time a good talk about the work of American women and children. She gave a brief account of the way the various buildings here had been erected and spoke in a way to inspire the native women and girls to attempt greater things for the Lord and to realize that there is much they can do. Twice later on in the ceremony Mrs. Edwards spoke, as the addresses made called up thoughts to which she wished to give expression.



Nurses and Patients, Inanda

We then placed behind the corner-stone a box containing a sketch of Mrs. Edwards' life in Inanda dating from March 1, 1869. This was read to the audience and placed in the box with photographs of Mrs. Edwards, Miss Lindley, Miss Phelps and Miss Price, a list of the first pupils and a list of the names of the new industrial class of 1917. Several then spoke of Mrs. Edwards' work in Natal, her far-reaching influence and her character-building in the lives of so many "daughters."

Elka Celé, the son of one of the early Inanda Christians, who was a ringed headman of Chief Moawe, spoke very interestingly, also Mrs. Goba, one of the first pupils. The prayer of consecration was offered by Rev. H. A. Stick. The whole ceremony was truly inspiring.

A part of Mr. Celé's tribute to Mrs. Edwards will interest you: "This woman is wonderful to all in the section of the church in which we worship, especially to us who live in the district of the Amaqadi people. She led us into the light by her character. She visited all our stations and outstations. Many ringed men believed because of her. These may be named Madikane ka Mlomowetole of the Celé tribe, who went to the Theological School wearing his headring, and Maziane ka Nyokana of the Mdimba tribe. These were drawn to the gospel because of the preaching of Mrs. Edwards."



Stanwood Cottage, Inanda Seminary

The native visitors went up to the church to welcome the new Inanda pastor and his wife, who were just arriving from the Station, and the white visitors came to Stanwood Cottage to lunch prepared and served by the industrial class.

About the time of the rainy weather Mrs. Edwards seemed to catch cold and she was quite sick for some time, coughing, and troubled with asthmatic attacks of difficulty in breathing. Our native nurse slept in her room for some days and we took her meals to her, but I am thankful to say that she is up and about again and she likes coming down to Stanwood Cottage as usual for her meals.

The Industrial Hall goes up day by day. The second kiln of bricks is being used now. They have been well burned and are fine bricks. All the inner walls are up to the second-story level and the outer walls will soon reach that level also. The bricks being made now will not be required for the Industrial Building, we think, though part of the third kiln will go into it. We are making bricks now for the Dormitory Building so that we may begin work on it just as soon as the other building is up. How rejoiced we feel to see these new buildings going forward! This industrial work is going to be a big thing in the school. It is going to mean great things to the Zulu girls to be trained in these industrial arts. They enjoy the work immensely and are eager to go forward.



Original Building at Left. Edward Hall at Right

Our Representative at the Woman's Union College

Miss Edith M. Coon, vice principal of the Union College in Madras, wrote some time ago this intimate account of how her time is spent. Though delayed in publication it is none the less stimulating.—*The Editor.*

WHAT I want to do is to give you a picture of my life here in Madras. Please do not expect it to resemble that of missionaries in lonely "up-country" stations, for Madras is a city of over half a million inhabitants. There is a large foreign population in the city, as it is the seat of the Government for the Presidency of Madras. Besides the many persons in Government service, there are many others in business, as well as many missionaries. Once a month the missionary conference meets and from fifty to seventy-five people gather to discuss various problems.

Shall I tell you the order of the day? At six-thirty we have "chota hazari," which means "little breakfast." We of the staff have it in our rooms, but the students have theirs in the dining room at seven. Are you curious to know what we eat? We have an egg (when I tried to explain that I wanted a medium boiled egg I learned that I should say a "three quarter boil"), toast, marmalade, tea, and a plantain, which is like a small banana. Although I am usually up by six, the arrival of the chota tray sometimes acts as an alarm clock. Until eight I have a quiet time to myself except for a minute or two when I watch the coachman measure out the horse food. Of course he "salaams" as soon as I appear in sight, and I am getting so used to returning it that I fear I may do it by mistake when I come home. I count the measures of grain and bran as they are poured out for the horse and pony, looking very wise all the time. You see, the distances in Madras are so great that a conveyance is a necessity, not a luxury. We go four miles to church on Sunday evenings. Then walking is impossible on account of the heat. I am learning to talk a wretched pigeon English, as I do not know Tamil well enough to use that, and coolie English is more easily understood by the servants than correct English. This is a sample: "Wanting carriage four o'clock."

At eight my work really begins. Various things happen, but always do I give out stores. The butler, who is fat and old and stupid but supposedly fairly honest, sees to the supply of butter, bread and milk, but the rest of the stores I keep under lock and key, and dole out a bag of sugar, flour, a cup of coffee beans, or a tin of tea as it is needed. The butler is supposed to see the milk actually milked before his eyes. In India your dairy comes to you and frequently lives in your compound. He also has to see that the milk is boiled before it is brought to the table. Oh, it will be good to taste unboiled milk and real cream again! The waterman boils the drinking water and Miss Paul inspects it to actually see the bubbles. After I have given out the stores, the "chokra," a small boy who helps in the dining room and also washes dishes, counts out before me, "One, two, three matey towels, one glass towel, one duster, ma'am," and I dole out three clean matey towels, one clean glass towel, and one clean duster—never more than the number of soiled things. A "matey" is a second boy who is under the butler and more responsible than the "chokra" and a matey towel is a dish towel!

At a quarter of nine Miss McDougall conducts morning prayers in our dear little chapel which was once a harness room. The students are all required to attend prayers, Hindus as well as Christians. The service begins with four minutes of quiet meditation which is followed by Scripture reading, prayer and a hymn.

From nine until eleven we have two class hours. Then a very welcome sound is heard—the breakfast bell. We all eat in the dining room but the faculty eat at a separate table. The girls eat rice and curry and we have it in place of meat quite often. Our menu is something after this order: "cungy" (another name for cereal), sometimes an Indian product like *rolona* or *ragi* and sometimes Quaker Oats or even Force, then fish or meat or eggs, coffee, toast, jam and fruit. There are always plantains to be had and sometimes melon, oranges or pawpaw.

Classes begin again at half past twelve and continue until half past three. The girls are supposed to take the hour from eleven-thirty to twelve-thirty for resting. After breakfast Miss Paul has servants' prayers in Tamil. Usually I am busy during the first two hours in the afternoon and rest during the third. I have tried to get along without

resting, but I have found that my disposition suffers when I do that. Then after that comes tea at four. From five to seven is the time for recreation and we play games or occasionally make calls. We have two tennis courts and two badminton courts also. Badminton is something like tennis in that you have a net, racket and balls, but unlike it in its rules. Five people play on each side, the ball must be returned before it has touched the ground at all, all five players on one side serve and then all the other side, and only the side which is serving can score. It is less strenuous than tennis and seems to appeal to our girls more. Miss Wyckoff has taught them to play "Rounders," a modification of baseball, and Miss Dibell plans to start basketball next year. The girls really have to be encouraged in the games or they let them go.

From seven to seven-thirty we have dinner. Miss McDougall sits at the "high table" with eight students, and each of the staff sits at one of the student tables. The girls eat rice and curry again and we have soup, meat and vegetables, and pudding. After dinner we have evening prayers in the chapel led by the staff in turn.

At the end of the month I have a strenuous time with the residence accounts. After being brought up on a decimal system it is no joke learning to divide the sum of the *pies* by twelve and the sum of the *annas* by sixteen. My accounts have to be audited and I am beginning to think that a business training would have been a good thing for me to have had.

I wonder if you have been saying to yourselves, "Where does the missionary work come in?" I tried at the outset to warn you that my day was very unlike that of the village missionary with his preaching in the bazaars or her visiting of Hindu homes. Of course their work is partly indirect and they spend a large amount of time training Indian pastors, catechists and Bible women. Our work resembles this side of theirs. Our aim is to train our girls so well, to make them so strong and resourceful, and to fill them with such a longing to serve India that as they go out year by year to the towns and villages they can do a hundred times the good one of us could do. When you stop to think that only one per cent of the women of India can read or write, you will realize the wonderful opportunity we have of working with the first women to have higher education. Our responsibility is

great. Then we do have a few Hindus and we are very eager that they shall see the beauty of the Christian life and be won to Christ while they are students.

Where two or three single women missionaries live together they often take turns doing the housekeeping, but that would hardly work here. It fell to me to do because I have less teaching than any one else. Sometimes I think that it is a big waste of my time, but then again I see a vision of what I may make of the task and how perhaps I can be a "house mother" rather than a housekeeper. I was much touched one night when a number of students who had been out for the afternoon returned, and seeing me on the veranda, one said, "There is mother waiting for us."

As most of our servants are Hindus, and those that are Christians are like children, there is much to be done for them if I have the wisdom to see what it is. Then we love to have the girls come to see us, and quite often they come in the evenings. At first they were too shy to call on me, but now I have three very faithful callers, one of whom refuses to be seated, but stands close beside me and pats my hand in a funny little affectionate way.

The Ways

To every man there openeth
A Way, and Ways and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low,
And every man decideth
The Way his soul shall go.

—John Oxenham, in "The King's Highway."

Board of the Pacific

President, MRS. E. A. EVANS

Editor, MRS. E. R. WAGNER

Headquarters, 417 Market Street, San Francisco

“The living Christ within us is our motive. It is His love which constrains us.” Motto of Our Board for 1918.

After a year in Armenian Relief work upon this Coast, Miss Nina Rice, for fourteen years our missionary at Sivas, goes to teach in Tillotson College, Austin, Tex. It is her hope that when the period of reconstruction begins she can again take up her work in Turkey. Speaking of Sivas, she says: “Miss Graffam is still there, and has about eight hundred people depending upon her all the time. There is no school, only relief work. To rescue girls from slavery in Turkish harems and Kurdish tents, is a hard task and requires more than the ten cents a day which is all the Armenian Relief Committee can hope to furnish, and so we are urged to send all we can to provide for the very girls to whom our scholarships have gone in previous years.”

From Sivas to Tillotson.

From Brousa to the Pacific Coast.

It is expected that Miss Jeannie Jillson, who went out to become the principal of our American School for Girls in Brousa, in 1910, will spend the early months of this year upon the Pacific Coast.

The right keynote was struck by the California Southern Branch and the W. H. M. U. in what it called its “Fall Drive” when they insisted that “there must be not the least letting down in the persistent constructive work of the educational, moral and religious agencies of the country.” This is from their open letter:—

A Fall Drive.

As we approach the time of our Annual District Meeting we must face the fact that these are crucial days, testing alike the character of individuals and nations. Our beloved missionary enterprises are in grave danger. Our sympathies eagerly respond to the numerous calls for help and relief as our sons go forth at their country’s call.

But we must not let go our usual normal church activities. Now as never before our nation needs them. That real Christianity has been lacking, is the lesson of this world-wide war. For a century Congregational women have dedicated

themselves to the giving of Christianity to the world. Let us hold fast then with renewed vigor to what we have undertaken. Come to the October rally with enthusiasm and courage! Instruct your representatives to tell us of your successes and problems. How have you been able to interest young people? What features of your programs have been most successful? What committee work has most advanced interest in your auxiliary? How do you conduct your Mission Study? Let us make this a day of uplift and inspiration as we face the weeks and months ahead.

(Signed)

Mrs. MARY P. COMAN, *District Vice Pres. W. H. M. U.*

Mrs. HARRY O. HILL, *District Vice Pres. W. B. M. P.*

The Homecoming of Miss Parsons

(Concluded.)

We changed cars at Vienna and rode across the city. That night nobody had a sleeper and our crowd could only get third class, but we had it to ourselves so we were really not uncomfortable. Next morning we woke up in the beautiful Tyrol and changed cars at Innsbruck and were put in with the consuls again. We had a most beautiful ride all day, during the course of which we changed cars at Feldkirch where we had the famous Austrian examination, for the sake of which we had divested ourselves of every "scrap of paper" before we left Constantinople. It was not so bad as depicted, but it took a lot of time. Then, on Sunday evening, July 22, we slid softly over the Swiss border, and literally dropped exhausted on the hither side. The consuls went on to Zurich, but the rest of us stayed that night, where we had the Swiss customs examination, at Buchs. May Heaven's blessing rest forever on that village! I do not think I should dare to go back there; it could never again look so perfect, so utterly the embodiment of peace and comfort and plenty as it did just then.

The next day we came on to Berne,—one stage of the journey was accomplished. Mr. Peet came up and talked with us, and we began making preparations and getting papers for the next stage. I stayed in Switzerland till a week from the following Tuesday afternoon, when we crossed the French border in the region of Neuchâtel. We sailed the night of the eleventh of August, just three months

after we had sailed from Mudania for Constantinople, and we reached New York about noon the twenty-second, which was good time for the trip.

Now of course you are all clamoring to know if I "saw any submarines." No, I didn't; I saw flying fish, and nautilus, and aurora borealis, but that is all I have to present in the way of sensation. We got the stage setting all ready, portholes covered with wooden shutters, and canvas screens along the decks at night, lifeboats swung out and half lowered for two days, numbers along the deck by the boats and corresponding numbers in your cabins, life-belt drill the first morning out, and no one supposed to undress for two nights, but it all failed to bring results; we saw no submarines. We had a very interesting company on board. There were the crews of two boats that had been torpedoed, and another that had brought a boat to France, a good many officers, members of the French Commission, a number of American ambulance men, a United States aëronautic party that had been over for three months, some Red Cross nurses that had been working in France, and fifty-six of us "Turkish-Americans" for a second party came into Bordeaux while we were there, and sailed with us.

We reached New York, as I said, the twenty-second of August. It was perfect New York August weather, half foggy, sticky, breathless, hot. Before very long we were done with the customs and I was being shot across the city in a taxi to the Grand Central. On the way we were halted by the traffic policeman; I looked out; they were tearing up the street; "It's New York," I said, and it was.

I spent five days in an effort to see all my relatives, and considering the length of time and the time of year I succeeded fairly well. After all the five long years, the censored mails, the no mails at all, I need not say what a joy it was. And then I was off again on the last long stretch. Away out past Chicago, after two long days of alkali dust, I awoke about midnight and looked out. It was just as the story has been sung before,—

"Above the pines the moon was slowly drifting,
The river sang below,
The great Sierras heavenward were lifting
Their minarets of snow."

And "Oh, it's home; I'm here, I'm here!" I said, and then there was no more alkali dust in my eyes. Next morning my brother met me at Oakland and the journey was all over.

I don't know whether you are anxious for my "impressions of America." It is probably too soon to give them. I had dreaded very much coming back to an America at war, but I certainly can say this, that, due to the war or not, there is a spirit of seriousness and a spirit of service spread abroad which is very significant and very cheering.

China's Sorrow

NOTES FROM THE FLOODED REGION OF NORTH CHINA MISSION

"I wish I had time to write all about conditions as they have been here," writes Dr. Tallmon-Sargent from Lintsingcho, October 5. "The river after rising higher in the summer than for many years fell, and all danger was considered past. September 20, Miss Edith Tallmon started by boat to escort two of her schoolgirls to Peking. Then the river began rising again and was higher than ever. Fortunately the dikes built in the summer were still standing, but the people had to work to keep them in repair, and to add to them as needed. The two nights of greatest danger, they were beating gongs all night. . . . This is going to be the hardest winter I have ever known. With all the flooded districts on all sides of us, suffering is already intense. And the coming of winter will create famine conditions even here, I fear. We hope we will have some way of helping a little. . . . We are just moving into our new quarters over the Hospital. The three rooms seem rather small, but with the attic for our trunks they will prove very satisfactory, I am sure."

The river broke its west bank yesterday, but flooded only a small area, as the restraining dike held. The people of the one small village that suffered carried their few things (a wheelbarrow will always move a Chinese family) onto the dike. There some one found a tiny snake, and they cried, "This is the god that makes the river rise, and he is angry." So from their poverty they arranged for a theatre for the snake. Theatres here are always in connection with

the temples and supposed to be pleasing to the gods. When the flood was on two months ago they were holding a service to appease the river gods which they had captured, and had in two transparencies. One of our men looked in, and saw in one a lizard and in the other a snake. He said to them, "Don't you know that these things cannot control a river?" Of course they would say it was the spirit represented by these reptiles.

Many coolies from this vicinity are enlisting for coolie work in France. They will get \$30 per month and all expenses paid. To them this is an enormous salary. Several of our missionary doctors are on the examining board to pass them on to the ships that carry them. At Tsinanfu over three thousand have gone, and the money comes back to their families. Perhaps it may help stave off a famine this winter.

Yesterday I had a strenuous day helping to examine the candidates for France. I thought in my innocence there would be about a dozen. Before night we had passed eighty-seven. I had offered to give each man a line to the examining board at Tsinanfu, but found it necessary to certify in groups, so wrote about twenty-six different letters. Poor fellows! \$30 a month looks like a big thing to a man who has never received more than five.

The water about the Techou Compound is still about seven feet deep. Both the boys' and the girls' schools are dismissed temporarily. We have invited them to come here. We have room for fifty more boys, and Miss Long says that she can care for their twenty girls. Dr. Chang, our new doctor, whom every one likes, started yesterday to bring six girls home here, one of them his own daughter.

The flowers about our Mission houses and the Hospital are looking their best now. I wish you could see them. The roses are the deepest red I have ever seen.

Yesterday saw the last of the three tons of hay go into the barn. It was quite a task with the poor implements I had at command. For pitchforks they use a forked branch trained to grow like a three-tined fork. Their sickles have blades about four inches long. I did the most of the mowing with a scythe that Mr. Eastman imported.

BENJAMIN F. SARGENT.

Our Field Correspondents

Miss Elsie M. Garretson writes from Foochow, China:—

I have wanted to write for a long time, but the days have been very full. I want you to know and be interested, however, in what I am doing, and how can you know if you never hear from me?

The work that has been given me this time in coming back from furlough is not in the Girls' College as formerly. I have now been assigned to Bible Extension work among the women of the Foochow City, suburbs and adjoining villages within a radius say of two or three miles from my home as a center. Let me describe the field. There are six church chapels on the circuit, the most distant one being about six or seven miles away, each chapel has one native Christian Bible woman whose work is to visit the surrounding parish, teaching and explaining the gospel message in as many of the non-Christian homes as are willing to receive her. In these districts there are also Primary Day Schools, usually for both boys and girls, which are taught by Christian teachers. So much for my environment. Now let me tell you what kind of work falls especially to me.

In our churches and especially in our city suburbs district a large part of our women church members, excepting those who as children have been educated in our schools, have been sadly neglected and are very ignorant of the Word of God. They are mostly unable to read, though, through the work of the Bible women and attendance at church and Sabbath school, they have gained sufficient knowledge of the plan of salvation to warrant their being received into church membership. But, although believing in Christ, they know very little of the practical bearing which an intimate knowledge of this wonderful Book has on their own spiritual growth. And so they are content to go on making no advance and with little concern for the souls of their neighbors. My work is to encourage them to form classes for Bible study, which classes I am personally responsible for. Some of the women are entering very enthusiastically into the plan. Much of the teaching so far has been done orally, and for each book of the Bible so taught we have prepared large picture scrolls illustrating the lessons. They are very fond of the pictures, but these pictures are not

exhibited until the corresponding lesson which they illustrate has been fully learned. I think you would be interested and highly entertained could you look over our Bible Picture scrolls. The name might suggest that the pictures, especially of men and women, are from the Bible scenes; but not so. For instance, a fine colored picture of George Washington or Abraham Lincoln may represent Adam, and the class will understand that we are not showing a photograph of Adam, but of a man whose fine noble character is depicted in the picture—just such a character as God intended the progenitor of the race should be. And in the same way I am using a picture representing Eve. It was clipped from the *Ladies' Home Journal*! All these pictures furnish us texts for sermonettes, for can we not believe that it was intended that our first parents should be the embodiment of the noblest character conceivable? Then we have other pictures taken from the best Sunday school scrolls—the Sacrifice of Cain and Abel or Noah's Ark.

Seventeen of my women have passed a very creditable examination and received certificates for their work as far as to the story of Abraham, which has greatly encouraged me. Miss Daisy Brown and I live in a wing of the new Woman's Training School building. This Training School is in charge of Miss Brown. It is for more advanced Bible women who are supposed to have already completed three years of preparatory work. Miss Brown's work is to prepare these women to be Bible teachers; but my work is to encourage and strengthen the Christian Home Makers that they may become a Bible-reading and a Bible-loving and a Gospel-propagating people. As soon as possible I want to take some of these Christian mothers with me as Light-bearers into other homes in the near-by vilages. But some have little children to care for, and others are too old to walk long distances, and the cost of chair hire is so much that we cannot do all we should like. I want also to teach these women to read the Romanized Colloquial Bible. This form of Romanization is supposed to enable one to learn to read much more quickly than by the old method of learning Chinese characters. A number of phonograms in Roman letters can, by combination, be made to represent all the Chinese characters used in the local dialect.

I do hope you will all pray that the efforts we are making may be

blessed of God to these Chinese women in a fuller, richer, spiritual life than they have ever known before.

I have two Bible women who help me. The women study in their homes and are visited and helped there, but the one bright day of the week is when they come together for class recitation. I always then want to serve tea and cake. Some walk long distances after a long hard forenoon's work. This work is very small in its beginning, but I believe it will pay. I am fitting up a cozy room which is to be



Bible Women's Training School, Ponasang, Foochow

their very own, and if any friends feel like contributing some wall pictures such as would be suitable for a little chapel room at home, they will be helping to make it attractive to all who attend.

Miss Adelaide Daughaday writes from Sapporo, Japan:—

On October 31 the Luther commemoration of the nailing of the 95 theses to the church door at Wittenberg was observed by the churches

with deep feeling and appropriate services. Although that day was the official birthday of the Emperor, and streets and parks were thronged with pleasure seekers, about 1,000, many of them prominent Christians, gathered in the large auditorium of the Tokyo Y. M. C. A. building to consider matters of supreme importance. The hall was beautifully decorated with yellow and white chrysanthemums and pine trees, with large Japanese flags hanging back of the platform. On the desk lay a large pulpit Bible.

The speakers were men whose hair had grown white in Christian service. One of these referred to the felicity of the occasion, the celebration being held on the birthday of one whose rule had been prophetically named, "The reign of righteousness." One of the Scripture lessons read, "Let every soul be subject to the higher powers," struck a blow at the frequently heard statement that the worship of God as supreme kept the Japanese from being absolutely loyal to the Emperor, who should be the highest being to them, even an object of worship. Another, "The Gospel of Christ is the power of God to salvation to every one that believeth" refutes what some are trying to teach, that Christianity to be made acceptable to this nation must first be Japanized.

One speaker said, "If Luther were to return to modern Germany, what would he see, what would he say?" But what would he say of Japan if he could behold its superstitions and downward trend of morals? After these four hundred years the study of character and work of Luther has thrilled the churches and inspired them with courage. The Christians had prepared a statement which was read at this meeting. In it they boldly asserted, "The sole object of religious worship should be the Father of all nations of men, the Supreme Lord, the one, true, personal God." And again, "As freedom of religious belief is guaranteed us by the constitution of our empire, we should exert ourselves to bring about a perfect realization of our rights under this provision, and for strenuous activity for the sake of the Kingdom of God and the righteousness of humanity."

The audience, standing, sang the national anthem and Luther's great hymn, "A mighty fortress is our God." In Sapporo the celebration was held for three nights and with the same spirit.

Prayer
at Noontide



Encircling
the Earth

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

On the Plane of Faith

Is it a practical base upon which one may stand and serve in these days, this plane of faith? According to our modern ideas it must be practical or it must be abandoned. That alternative is startling. To let faith go? "Never," we would say. But faith must be usable then. The old contention between faith and works which James in his epistle tries to straighten out suggests a present-day situation. We meet this sometimes when a speaker dwells upon the high possibilities of faith in God and the so-called "practical" woman responds with the jarring word, "I believe in doing something"! Or, again, a talk on methods stirs up a saintly soul to object, because we should talk about God's power. As to that, we could hardly expect to satisfy both types by the one utterance—unless—and here we approach the actual fact I desire to bring to your remembrance,—

The plane of Faith is the level on which we may and should do all our service.

It is not a summer nor winter resort, a sanitarium nor a Rest. It is a livable section in which the tenants of God have such every-day privileges that, if they were appropriated and used, resorts and sanitariums would be less prosperous.

The forces which operate at the faith level are spiritual and unseen, to be sure. We do not understand them well. Nor do we see and understand electricity which is lavishly used in the most material planes of human life. As Dr. Charles R. Brown asserts, "I would be a fool to stand on the street corner in the storm and refuse to ride home in the lighted and heated car, reading my paper in comfort, just because I do not understand everything about electricity."

The fact stands firm and permanent, tested, proven by countless children of the bountiful Father both before and since Christ, the supreme practicer of faith.

I am relating this great matter to our newest hopes and plans in the Woman's Board. We have a larger goal before us than we ever dared to set up in past years.

I do solemnly and joyfully believe that the spiritual forces of faith may constantly be laid hold upon and put to use as we try to work out plans and promote them in good, up-to-date, business form.

A glad renewed union of faith and works for the Woman's Board! It was thus the little handful of praying women started off in old Pemberton Square. What a gulf between the ideal, "*Christ for the world we sing*," and the resources in human sight at that time! How blessed are we in accumulated resources and more convenient conditions! But on none of these can we place ultimate reliance.

We can, however,—we *must*—we *will*—bring all our resources and conditions under the searching, illuminating, purifying, strengthening power of a daily faith.

"Without faith it is impossible to please Him."

"Faith is assurance of things hoped for, a conviction of things not seen."

"As seeing Him who is invisible."

"Whom, having not seen, we love."

"Assurance" and "conviction" are strong words. They are the essence of an inward spirit.

Possessed of such a faith, we who are Branch leaders will enter upon the work of 1918 in a confident spirit, sure that, despite discouraging features, we can advance. The confident spirit will lend its flavor to our methods. The plane of faith and the plane of action will coincide just as we used to show by geometrical figures in our school days that one plane was equal to another and could be superimposed upon it, angle to angle, line to line, the two becoming one.

In the plane of faith we have sweet and invigorating companionship with a virile, active, conquering Christ. Bringing to Him our greatest and our least problems; getting His point of view; throwing away on to the dust heap our pettinesses, doubts and fears; consecrating our best thought and effort to His will;—so we have that "assurance" and "conviction," so we keep the "practical" and the "spiritual," as one undivided life.

M. L. D.

An African Trail

ANSWERS TO QUESTIONS ON CHAPTER III

1. The religion of the Zulu is a gross superstition, including belief in witches, dependence upon witch doctors and rain doctors and the worship of ancestral spirits. The people of West Central Africa have no defined religious system or object of worship. Fetishes and charms abound (*Story of the American Board*, pp. 133, 336).
2. The Zulu speaks vaguely of Umkulunkulu, "the great, great one," who perhaps originally stood for the ancestor of the Tribe. So far as He is recognized at all, He is what Carlyle called "an absentee God." He dwells altogether aloof and apart from His works. He takes no interest in mankind and is therefore a negligible quantity (*God's Image in Ebony*, pp. 84, 85).
3. Certain forms are observed in connection with spirit worship. To kill a spirit is a crime which must be atoned for immediately. An ox or cow must be slaughtered; blood must be shed. Vows to sacrifice to the spirits are frequently made (*Forty Years Among the Zulus*, 93 ff.). Of the people of Rhodesia it is said: "The deviltry of the witch doctor and rain maker constituted the only religion. Incantations, sacrifices, orgies under the great Chikore tree on a hilltop were their only services" (*Contrasts in South Africa*, p. 17).
4. Zulu superstitions are legion. For a turkey buzzard to light on a hut, for a cony to run into a kraal, for a toad to jump into a fireplace, is ominous of evil. The bleating of a sheep while being slaughtered is a bad omen. If a cow push off with her horns the lid of a dish that holds Indian corn or other grain, it is a sign that some calamity will happen. (For further account of these superstitions see *Forty Years Among the Zulus*, Chapter XII.)
5. An instance of witchcraft reported in the South African Mission is as follows: A peculiar fabulous animal called "tiko-

lotshe" was supposed to be used by an erring member of the church to convey sinfully amorous messages to the teacher and to torment in various ways the family of the preacher who had brought him under discipline. The teacher, a girl, and a boy of the preacher's family fell into trances in which they carried on conversations with these animals. Various happenings were attributed to their influence and the little community was in a state of panic, but prayer, preaching and good advice exorcised these rather bestial spirits and the church settled down to normal conditions. That they should be convinced of the non-existence of the "tikolotshe" would be too much to expect (*American Board in South Africa*, p. 65).

6. A physician in conversation with some Zulus was told the following: When sickness invades a kraal, the oldest son praises the spirit of his father or grandfather, giving him the names he has gained by valor in battle. He sometimes chides as well as praises, especially if the sickness seems likely to terminate fatally, saying, "If we should all die in consequence of the affliction you are sending upon us, your worshippers will come to an end; therefore for your own sake as well as ours, do not destroy us (*Forty Years Among the Zulus*, p. 94).
7. The only native doctors are the diviners or spirit doctors. One name for them is "izinyanga zokubula" (doctors of smiting), because great use is made of canes in smiting the ground by those who consult them. Another name is "izanusu" (smellers out), or discoverers of criminals and those possessed with witchcraft. These diviners work powerfully on the superstitions of their countrymen (*Forty Years Among the Zulus*, p. 99 ff.).
8. When the body dies, the "umoya" (soul, or spirit) is supposed by the Zulus to take up its abode in a snake and to assume the form of this reptile. The soul of a king or any distinguished person is represented by the "imamba," a fierce and venomous serpent. Common people as-

sume the form of harmless and quiet serpents. (For further particulars see *Forty Years Among the Zulus*, p. 93 ff.)

9. In the Zulu Mission there are a hospital and a dispensary at Durban, and one resident physician. The hospital accommodates from twenty to thirty-five patients and cares for about five thousand dispensary patients annually. There is a training class for nurses here.

In the Rhodesia Branch there is a hospital at Mt. Silinda with two resident physicians, and a dispensary at Chikore.

In West Central Africa there are resident physicians at Chisamba, Kamundongo and Ochileso. The hospital at Chisamba usually has about sixty patients. A new and larger hospital is needed to accommodate the work at Kamundongo and plans are under way for a new hospital at Ochileso (American Board Report 1915-1916, pp. 26, 30, 35).

A. B. C.

Answers to Questions 10 and 11 in February number.

Junior Department

Hitting the Missionary Trail in the Primary Department

By Elizabeth M. Updike

Junior Lookout, Plainfield, N. J.

Note.—Various methods have been suggested at different times for including missionary education in the Sunday school. The one perhaps most generally used has been the system advocated by Dr. Trull in *Five Missionary Minutes in the Sunday School*. However, there is much to be said for other systems, as is evidenced by the following article, which offers also valuable suggestions for working any Sunday school mission study plan.

Oh, it wasn't easy! But blazing a trail never is. This is our fourth year on the road and we still have much to learn. Our superintendent was no more rebellious and no more discouraging than any other superintendent who is approached for the first time with a plea for a place on her program, to introduce "your hobby." Her

program is full, of course, more than full—they never have time enough. None of us do! Then how make room for mission study?

Work *with* your superintendent. Every time you meet her, have some bright bit of missionary news to tell her; give her brief but interesting articles to read; pass on pictures; speak of the mission kindergartens; and, if possible, when the time is ripe, invite her to go to Northfield.

In the mean time, Junior Lookout, let me tell you, you are going to know and love and understand this person—your superintendent—as you never have before. Seeing her problems and handicaps, her efforts and desires, working over the old program, planning the new together, will bring you such fellowship and joy-in-labor as you little dream.

We tried the "Five-minutes-a-Sunday Plan" for one year. Then the "Fifteen-minutes" every other Sunday. Both entailed a great deal of confusion and dissatisfaction in the regular work, leaving the children with a hazy idea of both lessons, or with one lesson entirely stamped out by the other. So, for us, after traveling many different roads and trying many different plans, the "One-Sunday-a-Month" is best.

We have chosen the second Sunday of each month from October to May inclusive. The first four months are for Home Mission study, and the last four for Foreign. Every parent and every Cradle Roll baby and parent is notified and invited when the "Missionary Stories" begin, either by postal or by some unique invitation given to the children a Sunday or two in advance. Every missionary story is announced on the church calendar the week preceding. The stories are told and the lesson taught by young women of the Young Women's Missionary Society who have been sent to Northfield. Each year we arrange for one girl to go to either the Home or Foreign Missionary Conference. She returns to teach the four months of missionary lessons for the Home or Foreign Board according to the school she attended. The girl of the preceding year teaches the other four months. This is understood when they go, so that they are seekers with a definite object. Until this scheme could be evolved, the Junior Lookout did the work, which helped along that spirit of fellowship.

Miteboxes are given to the children at the beginning of each course. Their return is signalized either by a party or some special feature, accompanied by the learning of a Giving song. The young women distribute and collect the Cradle Roll miteboxes, thus making two calls a year on the parents and insuring a definite relationship between the Young Women's Missionary Society and the mothers of Sunday school children.

The program consists of songs, prayer, missionary Bible verses, the use of the sand table (without which we could not manage), demonstration material, such as dolls, houses, trees, animals, boats, cooking utensils, pictures and many other objects, home-made or bought. The program is followed by handwork (cutouts and coloring) and a free-will missionary collection.

Now comes the usual question—What do you do about the *regular lesson* for that Sunday? Do you use the International Graded Lessons? Yes—we do. We make up that lost(?) lesson either by combining two, when possible, or omitting the reviewed lesson. In no case do we feel we have *missed* the *object* for which all Sunday schools were founded.

Two years ago, when we gave a demonstration of this work before the Philadelphia Branch, there was present without our knowledge the first superintendent of our Primary Department, now residing in a distant town. At the close of the exhibition she rose to her feet and said: "Why—I could just shout and clap for joy! Do you know, if I had tried that thirty years ago I would have been excommunicated!"

If you still have any doubts, I wish you might visit us some second Sunday and let the children teach you the merit and workableness of our plan.

Sunday School Notes

The Tercentenary Chart Plan for Sunday Schools has been used very successfully for nearly a year in Schools all over the country and has demonstrated the fact that our own foreign missionary material fits well into it. Many more schools should be using the *Plan*, however, and we feel would gain much by trying it out thoroughly. If you have not convinced your superintendent, or he has

not yet received a copy of the new "Tercentenary Message" for this coming year, send for a copy to the new Secretary of Missionary Education, Rev. Miles B. Fisher, 14 Beacon Street, Boston.

Those Children's Classes or Junior Departments which have given last year for the new kindergarten at Tientsin will be interested to follow the progress of our work among the boys and girls of China where the Children's Missionary, Miss Carolyn Sewall, lives and teaches. Any teacher may have her name added to the subscription list of those who receive Miss Sewall's bright letters to the boys and girls of America by writing the request to the Junior Department. A ten-cent postage fee helps bear the expense but is not absolutely required.

Two Books, new this year, ought to be in every Sunday school library and might well be placed in the hands of Sunday school superintendents or Department heads. They are *Missionary Education in Home and School* by Ralph E. Diffendorfer (Pilgrim Press, \$1.50) and *The Missionary Education of Juniors* by J. Gertrude Hutton (Missionary Education Movement, 60 cents). A brief paragraph from the latter book may help to define the place of missionary education in the Sunday school and to clarify and express for us all as religious educators our views on this point.

Our Book Table

The White Queen of Okoyong. By W. P. Livingstone. Published by George H. Doran Co. Pp. 206. Price \$1.00.

As most of our Woman's Missionary Societies will take this year Africa as their topic for mission study, we are indebted to the author of *Mary Slessor of Calabar* for getting out a smaller edition of this most popular biography.

Now that our Sabbath schools are introducing the study of missions into their curriculum, this true story of a Scotch girl born in poverty, with a drunken father, should be an inspiration to our young people.

It is true of all our workers in foreign fields that they come to have a strong affection for the people to whom they carry the news of the Great Salvation, and Mary Slessor loved those who were unlovely both in face and character. They called her "Ma," for in their native tongue that was a title of respect given to women, so she was known as "Ma Slessor," "the great Ma" or just simply "Ma."

In a passage of Scripture in the Old Testament the marginal reading is: "The Spirit of the Lord girded himself with Gideon," and so again and again it may be said of those who give themselves unreservedly to the saving of souls, that they are girded by the Spirit of God.

Mary Slessor gained such power over the pagan people of Okoyong that the British government, who had placed consuls in different districts, gave to this Scotch woman the position of their representative. She started a native court, and like Deborah of old, judged the people and taught them about the new laws that were put into force. Government officials were amazed when they saw what she had accomplished. "She is a miracle," they exclaimed, "this white Queen of Okoyong." After years of hard physical endurance in the wilds of Africa her strength began to fail. Rumors of the great war began to reach her in August, 1914, and when letters and papers brought the details of Germany's invasion of Belgium she was so shocked that she became ill and could not rise. It was her final sickness. She died among the people for whom she had labored thirty-nine years, and all Calabar turned out to her burial on the Mission Hill at Duke Town.

Woman's Board of Missions

Receipts October 18 to November 30, 1917

Mrs. FRANK GAYLORD COOK, *Treasurer*

From sale of Chinese curios, 3.40; In mem. of a little girl of 1864, 10; Friend, 15; Friend, 10; Friend, 5; Friend, 2; Friend, 1; Friend, 78 cts.; Miss Rada Pavlova, 10, 57 18

MAINE

Eastern Maine Branch.—Mrs. J. Gertrude Denio, *Treas.*, 347 Hammond St., Bangor. Friends, 500; Friend, 50; Mite Boxes, 143.40; Bangor, Forest Ave. Ch., Ladies' Aid Soc., 2.50, Hammond St. Ch., 1; Belfast,

Girls' Club, 5; Brownville, W. M. S., 2, 703 90
Western Maine Branch.—Miss Annie F. Bailey, *Treas.*, 132 Chadwick St., Portland. Friends, 1,025; Off. at Cumberland Assoc. Meet., 5.20; Off. at Cumberland North Assoc. Meet., 5.57; Bath, Winter St. Ch., Jr. Miss. Workers, 5; Bethel, Aux., 10; Cumberland Center, O. J. S., 5, S. S. Cl., 1; Farmington, Mrs. M. B. Fairbanks, 1; Freeport, Aux., 10; Hallowell, Ch. L. L. Club, 2.50; Lewiston, Pine St. Ch., Lookout M. B., 1; North Yarmouth, Walnut Hill Ch., Aux., 6;

Portland, Annie A. Gould Tent, Dau. of Vet., 33.50, State St. Ch., Aux., 56.61; Saco, Aux., 10; South Paris, C. R., 2; South Portland, Bethany Ch., C. R., 5, North Ch., Aux., 2.75, C. R., 50 cts.; Westbrook, Aux., 3.77; Woodfords, Aux., 27.99,

1,219 39

Total, 1,923 29

LEGACY

Portland.—Abby S. Barrett, by Thomas L. Talbot, Extr., 1,000 00

NEW HAMPSHIRE

New Hampshire Branch.—Miss Jennie Stevens Locke, Treas., 21 South Spring St., Concord, Int., 200; Bath, Aux., 3; Bennington, S. S., 5; Concord, Under Marching Orders Club, 3.60, South Ch., Aux., 3.27, C. E. Soc., 10; Derry Village, Central Ch., Aux., 21.25, C. R., 4; Dover, First Parish Ch., 27.60; Dublin, Aux., 10.50; Durham, Jr. Helpers, 4; Franklin, Aux., 3.30; Goffstown, Aux. (with prev. contri. to const. L. M.'s, Mrs. Edna J. Marden, Miss Mary A. Warren), 3.75, Jr. M. B., 5; Greenland, Aux., 5; Hanover, Aux., 68; Hopkinton, Ch., 15; Jaffrey, Aux., 8; Jaffrey, East, Aux., 43, S. S., 1.30; Lebanon, Aux., 11; Lebanon, West, W. M. S., 16, Jubilee Miss. Soc., 1; Lee, Miss. Soc., 9.64; Manchester, First Ch., Aux., 22.10, Franklin St. Ch., Aux., 60.70; Mason, Aux., Miss Mary E. Childs, 2; Meriden, Aux., 5; Milton, First Ch., 3.54; Nashua, Miss. Outlook Soc., 14.50; Portsmouth, Aux., Mrs. Thayer, 56; Salisbury, Ch., 1; Tilton, Aux., 5; Westmoreland, Ch., Friend, 2; Wilton, Second Ch., 17.31; Wolfeboro, Fannie M. Newell Miss. Soc., 10,

681 36

VERMONT

Vermont Branch.—Miss May E. Manley, Treas., Pittsford, Barton, C. E. Soc., 8.85; Bellows Falls, Aux., 39.02; Braintree, East, and Brookfield, West, Aux., 10.06; Brattleboro, Aux., 12.53, S. S., 3.34, Jr. C. E. Soc., 9.55; Charlotte, Ch., 19.32; Clarendon, Ch., 2.42; Craftsbury, North, C. E. Soc., 5; Danville, Aux., 7; Dorset, Aux., 75 cts.; Jericho Center, Jr. M. B., 3.05; Jericho Corners, Aux., Th. Off., 7; Lyndon, Ch., 4.60; Manchester, Aux., 10; Montgomery Center, Ch., 5; New Haven, Ladies' Union, 4; Newport, Aux., 77.63; Norwich, Aux., Th. Off., 12.25; Orwell, Aux., 2; Peru, Aux., 9; Post Mills, Aux. (Th. Off., 5.25), 6.25; Pownal, North, Aux., 4.02; Rutland, West, Aux., 10; Salisbury, Aux., 2; Simonsville, Ch., 69 cts.; St. Johnsbury, North Ch., Aux., 6.67; Thetford, North Aux., 9.43; Waitsfield, Aux., 1; Wallingford, Aux., Th. Off., 20; Waterbury, Aux., Th. Off., 24; Westminster, Aux., 2; Williston, Aux., 6.75; Woodstock, Miss Elizabeth Billings, 1,800,

2,145 18

MASSACHUSETTS

Friend, 300 00

Andover and Woburn Branch.—Mrs. H. A. Smith, Treas., 42 Mansur St., Lowell. Mrs. E. Y. Hincks, 10; Off. at Ann. Meet., 27.61; Andover, South Ch., Aux., 218.83, Prim. Dept. S. S., 3; Ballardvale, 17.33; Dracut Center, 5; Lawrence, Lawrence St. Ch., 75, Ladies' Benev. Soc., 100; Lexington, Aux., 8; Lowell, First Ch., Ladies, 16.50, Aux., 110, High St. Ch., 25; Highland Ch., 32, Mrs. J. G. Buttrick, 15, Miss Buttrick, 10; Kirk St. Ch., 5.80, C. E. Soc., 5, Trinitarian Ch., Aux., 35.26, Jr. Dept. S. S., 10; Medford, Mystic Ch., Miss Wilcox, 100, Jr. Comrades, 2.90; Melrose, Aux. (with prev. contri. to const. L. M.'s, Mrs. Elizabeth H. Deering, Miss Louisa S. Munroe, Miss Hattie G. Ricker, Miss Helen L. Shepard), 10; Melrose Highlands, 65; Methuen, Aux., 46.17; North Andover, Aux., 20; Stoneham, 40, Ladies' Benev. Soc., 25; Wakefield, Member, 2.50; Winchester, First Ch., 50.33, Miss. Union, 275; Woburn, 42, Less 40, credited by error to Bedford, United Workers in May LIFE and LIGHT,

1,368 23

Barnstable Association.—Mrs. Frank H. Baker, Treas., Falmouth, Harwich, Aux., 10; Harwichport, Sunshine Club, 1; South Dennis, Aux., 1,

12 00

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Int. M. P. Hulburt Fund, 25; Friend, 10; Friends, 5.08; Friend, 5; Friend, 1; N. J., Montclair, Elizabeth Cain, Lincoln S. Cain, 8; Adams, Aux., 3.50; Canaan, N. Y., Aux., 3; Dalton, Aux., 217.21, Friend, 350, Penny Gatherers, 1; Hinsdale, Aux., 49.63; Housatonic, Aux. (in mem. of Mrs. Giddings, 11.60), 23.20; Interlaken, Aux., 5; Lanesboro, Aux., 5; Lee, First Aux., 1, First and Second Auxiliaries, 137; Middlefield, Aux., 12; Mt. Washington, Aux., 7.75; North Adams, Aux., 13; Pittsfield, First Ch., Aux., 2; Pilgrim Mem. Ch., Pilgrim Dau., 20, South Ch., Aux., 48.09; Richmond, Yokum Camp Fire, 3; Sheffield, S. S., Two Prim. Classes, 10; Southfield, Aux., 5.64; West Stockbridge Center, 15.97; Williamstown, Aux., 63.64. Less expenses, 11.80,

1,038 91

Boston.—Off. at Ann. Meet., 509.38, 2,66, 1,229.47; Miss L. W. Valentine,

1,746 51

5, 10 11

Dorchester.—Mrs. C. F. Weeden, 10 11

Essex North Branch.—Mrs. Leonard H. Noyes, Treas., 15 Columbus Ave., Haverhill, Friend, 100; Haverhill Center Ch., S. S., 10.80, Riverside Mem. Ch., Juniors, 2.50, Ward Hill Ch., Aux., 3, West Ch., Aux., 2; Zion Ch., Aux., 1; Merrimac, First Ch., 11.02; Newbury, Byfield Ch., Helen Noyes Jr. M. B., 1; Newburyport, Mrs. George A. Learned, 10, Central Ch., Aux., 14.41, Beginners' Dept. S. S., 5.25; Rowley, Delta Alpha,

- O. J. S., 1.63; West Newbury, Miss Lydia B. Goodrich, 1, 163 61
- Essex South Branch*.—Mrs. B. LeC. Spurr, Treas., 72 Elm St., West Lynn. Lakeman Scholarship Fund, 25; Friend, 10; Beverly, Dane St. Ch., Aux., 49; Second Ch., Aux., 16; Washington St. Ch., Aux., 39; Boxford, First Ch., S. S., 6; Cliftondale, Aux., 10.65; Girls' Miss. Study Cl., 4.50; Danvers, First Ch., Aux., 11.30; Essex, Aux., Mrs. D. O. Mears in mem. of her mother's birthday, 20; Gloucester, Trinity Ch., Aux., 55; Ipswich, First Ch., Woman's Guild, 10; Lynn, Central Ch., Aux., 5, First Ch., Aux., 5, Jr. C. E. Soc., 4; Middleton, Aux., 14; Peabody, Fourth Ch., Aux., 1.50, South Ch., Aux., 203, 488 95
- Franklin County Branch*.—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Buckland, Jubilee Light Bearers, 8, North District S. S., 5.60; Conway, Aux., 21.25; Deerfield, South, Aux., 11.40; Gill, Ch., 5; Greenfield, Second Ch., 50, Aux., 79.40; Heath, Aux., 15.50; Montague, Aux., 7; Millers Falls, O. J. S., 10; Northfield, Aux., 106.30, Mrs. Moody, 10, Evening Aux., 5, S. S., 31.41; Shelburne Aux., 15; Shelburne Falls, O. J. S., 9; Turners Falls, Ch., 15.50, 405 36
- Hampshire County Branch*.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Friends, 472.07; Friends, 7; Amherst, Aux., 43.25; Amherst, South, O. J. S., 5.41; Belchertown, Aux., 46.80; Easthampton, Dau. of Cov., 1; Enfield, Aux., 50; Granby, First Ch. of Christ, S. S., 6; Hadley, Aux., 51 cts.; Hadley, North, Aux., 15; Northampton, Edwards Ch., Aux., 148.69; First Ch., Jr. C. E. Soc., 1, 796 73
- Middlesex Branch*.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Off. at Ann. Meet., 14.18; Dover, Aux., 10; Framingham, Jr. Dept., S. S., 2.80, Grace Ch., Aux. (Th. Off., 62), 105, Plymouth Ch., Th. Off., 14.90, Schneider Band, 15, C. R. 15; Holliston, Prim. Dept. S. S., 1; Hopkinton, Aux., 50 cts.; Maynard, C. E. Soc., 5; Natick, Aux. (Jr. C. E. Soc., 1), 45.75; Northboro, Lyman Assoc., 10.50; Saxonville, Edwards Ch., Ladies, 20; Southville, Contributing Soc., 1; Wayland, Friend, 1.32, Aux., 11; Wellesley, Woman's Union, 63.38, Wellesley College, Y. W. C. A., 250; West Medway, Aux., 2, 588 33
- Needham*.—Miss Grace C. Foss, 50 00
- Norfolk and Pilgrim Branch*.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Friend, 35; Friend, 25 cts.; Friend, 14 cts.; C. E. L., 5; Abington, Aux. (Th. Off., 25.04), 32.04, S. S., 2.11; Abington, North, Aux., 13; Braintree, First Ch., Aux., 19.50; Bridgewater, East, O. J. S., 3, S. S., 3.50; Brockton, Porter Ch., Aux., 123; Campello, Aux., 35.80; Carver, North, Aux., 2; Cohasset, Second Ch., 7.05; Easton, Aux., 24; Hanson, Aux., 7.75; Hingham, Aux. (Th. Off., 27.60), 35.85; Holbrook, Aux., 25; Milton, East, Aux., 5; Plymouth, Aux., 37.08; Plympton, Aux., 4.50; Quincy, Bethany Ch., Miss Mary C. Miller, 2, Woman's Union, 7; Rockland, Aux., 59.35; Sharon, Aux., 22; Stoughton, Aux., 16; Weymouth, East, Aux., 13; Weymouth, North, Aux., 25; Weymouth, South, Old South Ch., Aux., 4.25, Union Ch., Aux., 8; Whitman, First Ch., 18.76, Aux., 4.50; Wollaston, Aux., 27, 627 43
- North Middlesex Branch*.—Miss Julia S. Conant, Treas., Littleton Common. Littleton, Mrs. C. A. Kimball, 1, Mrs. F. S. Kimball's S. S. Cl., Nashoba Cl. of Boys, 1; Pepperell, Aux., 10, 12 00
- Old Colony Branch*.—Mrs. Howard Lothrop, Treas., 3320 North Main St., Fall River. Attleboro, Aux., 10; Berkeley, Aux., 10; Fairhaven, First Ch., 27.81, C. E. Soc., 1; Fall River, W. F. M. S., 18, Senior Willing Helpers, 2, French Ch., 4; Middleboro, Central Ch., S. S., 4.27; New Bedford, King's Dau., 10; Rehoboth, C. R., 5; Taunton, Broadway Ch., Jr. S. S., 1.10, Prim. and Kinder. Depts. S. S., 4; Wareham, Aux., 10.30, 107 48
- Springfield Branch*.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Life Membership Fund, 1.45; Off. of Auxiliaries, 3,858.43; Off. of Life Members, 1,127.65; Off. of Jr. Dept., 77.20; Various sources, 46.49; Friend, 25; Granville Cent., Aux., 10; Hampden, Aux., 50 cts.; Holyoke, Second Ch., Aux., 1.49, S. S., Prim. Dept., 2.50; Monson, Dorcas Soc., 1; Springfield, Emmanuel Ch., S. S., C. R. Dept., 2, Memorial Ch., Woman's Guild (prev. contri. to const. L. M.'s, Mrs. A. E. Downer, Mrs. H. C. Hutchinson, Mrs. William G. House, Miss Fannie G. Kimball, Miss Ella Latham, Miss Jennie S. Lombard, Mrs. E. G. Spear, Mrs. E. B. Woodin, Mrs. A. E. Worthington), South Ch., Aux., 80; West Springfield, First Ch., Aux. (25 of wh. to const. L. M. Mrs. Delwin L. Pease), 38; Wilbraham, Aux., 13, 5,284 71
- Suffolk Branch*.—Miss Margaret D. Adams, Treas., 1908 Beacon St., Coolidge Corner Station, Boston. Mrs. Lucinda P. Travis (to const. herself L. M.), 25; Allston, Aux., 69.71; Auburndale, Mrs. F. E. Clark, 25, Ch., 207.15; Belmont, Payson Park Ch., Aux., Easter Off., 11.50, C. R., 2.55; Boston, in mem. of Mrs. S. H. Hayes, 50, Mt. Vernon Ch., Aux., 3.17, Old South Ch., A. F. D., 50, Aux., Miss Ida Crawford, 5, Mizpah Cl., 23; Park St. Ch., Aux., 500, Mrs. Mary E. Weeden, 5, Shawmut Ch., S. S., Prim. Dept., 3.31; Union Ch., Monday Eve. Miss. Club, 109.50; Boston, East, Baker Ch., Woman's Assoc., 10.25; Brighton, Aux., Marion L. Bates Mem., 23.32; Brookline, Miss Margaret Dexter, 10, Lucile

Harvey, 2.10, Harvard Ch., Woman's Guild, Mrs. Virginia Miller, 25, Miss Grace M. Miller, 25, Leyden Ch., Aux., 4.50; Cambridge, Miss Lucy W. Valentine, 5, First Ch., C. R., 10.50, Pilgrim Ch., W. M. S., 15, Y. L. M. C., 20, Little Pilgrim M. C., 4, Prospect St. Ch., Guild, World Dept., 1, S. S., 25; Canton, Evang'l Ch., Woman's Benev. Union, 10; Chelsea, First Ch., Floral M. C., 8.50; Dedham, Aux., 28; Dorchester, Harvard Ch., Woman's Benev. Soc., 23.23, Pilgrim Ch., For. Miss. Soc. (Easter Off., 18.80), 48.80, Second Ch., Aux., 319.63, Y. L. M. S., 55, Jr. C. E. Soc., 3, Village Ch., Aux., in mem. of Mrs. Henry T. Barnes, add'l, 1; Foxboro, Cheerful Workers, 10; Franklin, Aux., 49; Hyde Park, Aux., 5; Jamaica Plain, Boylston Ch., Aux., 12.50; Cozy Corner Club, 2.50, Mrs. McLane's S. S. Cl., 2, Central Ch., C. R., 7.12, Prim. Dept., S. S., 16; Mansfield, Aux., 19.83; Medfield, Second Ch., Aux., 15; Needham, Maina Sukha Dendo Kai, 4; Neponset, Trinity Ch., Stone Aux., 23.50; Newton Centre, First Ch., Sunshine Aux., 12, C. E. Soc., 2.50; Newton Highlands, Woman's Soc., 68.50, C. R., 16.03; Newtonville, Mrs. W. S. Slocum, in mem. of Mrs. Charles Stoddard, 25; Newton, West, Second Ch., Woman's Guild, 23.07; Norwood, First Ch., S. S., 3.50; Revere, First Ch., 15; Roxbury, Eliot Ch., Women, 75; Roxbury, West, Ch., 10, Camp Fire Girls, 3; Somerville, First Ch., Jr. C. E. Soc., 12, Highland Ch., 29.66, Aux., 18, Winter Hill Ch., M. B., 4.40; Waban, Union Ch., Ladies' Cir., 10; Walpole, Bethany Ch., Girls, 5, Jr. C. E. Soc., 2; Waltham, Miss Cornelia Warren, 500, Aux., 61.50; Waverley, Jr. C. E. Soc., 5; Wellesley Hills, Aux., 25; Wrentham, Aux., 36, C. E. Soc., 2, 2,898 33

Worcester County Branch.—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester, Athol, Aux., 2, King's Messengers, 4.40; Auburn, Elmeda Girls, 15, S. S., Elemen. Dept., 2.80; Barre, Aux., 5; Blackstone, Jr. C. E. Soc., 3; Charlton, Jr. C. E. Soc., 5.30; Clinton, Aux., 5; Dudley, Aux., 5, Light Bearers, 4.20; Fisherville, Bertha Hutchins, 60 cts., Aux. 5; Gardner, Aux., 10, Willing Helpers, 2.05; Grafton, Aux., 3.70; Holden, Aux., 5; Leominster, Aux., 105; Northbridge, Rockdale, Aux., 5; North Brookfield, Aux., 23; Oxford, Aux., 5; Petersham, Ladies' Union, 50; Shrewsbury, Aux., Friend, 25, King's Dau., 2; Southbridge, Aux., 4; Warren, Aux., 3; West Boylston, Aux., 25, Pastor's Jr. Band, 4; Westminster, C. E. Soc., 5; Whitinsville, Aux. 200; Winchendon, Aux., 5; Worcester, Friend, 135.16, Friend, 14.84, Central Ch., Woman's Assoc., 10, Hope Ch., Camp Fire, 5, Lake View Ch., 2.75, Aux., 10, Old South

Ch., Woman's Assoc., 15.50, Little Light Bearers, 6.60, Park Ch., Aux., Friend, 5, Piedmont Ch., Woman's Assoc., 25, Pilgrim Ch., C. E. Soc., 5, Inter. C. E. Soc., 5, Jr. C. E. Soc., 5, Plymouth Ch., Woman's Assoc., 27.50, Tatnuck Ch., Woman's Assoc., 10, Union Ch., Woman's Assoc., 15, 836 40

Total, 16,735 09

LEGACIES

Oxford.—Elizabeth H. Smith, by John R. Haskell, Extr., 100 00
Salem.—Mary N. Cleaveland, by Ezra L. Woodbury, Extr., 400 00

Total, 500 00

RHODE ISLAND

Friend, 100 00

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence, Int. on Bank Bal., 2.57; Mite Boxes, 12.12; Alton, C. E. Soc., 2; Barrington, S. S., 10.09; Central Falls, Jr. Aux., 5; Chepachet, Aux., 11.70; Darlington, C. E. Soc., 3.15; East Providence, United Ch., S. S., 5.59; Kingston, C. R., 1.55; Pawtucket, Girls' Club, 2, Park Pl. Ch., Qui Vive Cl., 3; Peace Dale, Aux., 16.40; Providence, Academy Ave. Ch., Girls' Miss. Club, 10, Central Ch., Mrs. Sylvester Allen, 5, Mrs. Walter P. Peirce, 5, Mrs. Daniel Torrey, 5, Free Evang'l Ch., Women's Guild, 8.50, Plymouth Ch., Jubilee Band, 25, Union Ch., Mrs. A. C. Tourtellot, 5, Woman's Guild, 4.02; Riverpoint, Miss Marion Davis, 1.25, Miss Laura Rogers, 2.25, Miss Edith Sherman, 1.50; Slatersville, O. J. S., 2; Woonsocket, Globe Ch., S. S., 53.25, Inter. C. E. Soc., 1, 204 00

Total, 304 00

CONNECTICUT

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Abington, S. S., 5.40; Canterbury, Aux., 1; Colchester, Aux., 3.20; Danielson, Aux. (Th. Off., 24.76), 36.03; Griswold, Aux., 2; Groton, C. E. Soc., 5, Jr. C. E. Soc., 4; Hanover, Aux., 50; Ledyard, Aux., 20; Mystic, Aux., 3; New London, First Ch., Aux. (Th. Off., 47.10), 49.60, Second Ch., Aux., Th. Off., 36.70; North Stonington, Woman's Union, 10; North Woodstock, Aux., 10; Norwich, Broadway Ch., Aux., 46.76, First Ch., C. E. Soc., 3.50, C. R., 5.81, Park Ch., Aux., Th. Off., 23.75, Friend, 30, Mrs. Osgood, 25, C. E. Soc., 2.75, Second Ch., Aux., 3.58, Prim. S. S., 4.20; Plainfield, Aux., 1, Jr. S. S., 2.20; Putnam, Jr. C. E. Soc., 4, C. R., 20.13; Stonington, First Ch., Aux., 3; Wauregan, Miss Helen Atwood, 5.90; West Woodstock, Aux., 50 cts.; Woodstock, Aux., 12, 430 01

Hartford.—Friend,

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 247.50; Int. Julia W. Jewell Fund, 40; Berlin, Jr. C. E. Soc., 80 cts.; Hartford, Center Ch., S. S., 30.92; Immanuel Ch., Aux., 175; New Britain, First Ch., S. S., 50, South Ch., 18, S. S., 30; Poquonock, Aux., 17, C. E. Soc., 8; West Hartford, S. S., 20.

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 50; Friend, 6.87; Friend, 1.50; Miss C. Deming, 5; Mrs. Donald Porter, 10; Miss C. S. White, 10; Bethel, Aux., 20; Bridgeport, Olivet Ch., Aux., 210, West End Ch., Aux., 135; Chester, Miss Evelyn Ladd, 4.30, Lend a Hand M. C., 4; Darien, Ch., 22.50, Aux., 5; Essex, Aux., 11; Guilford, First Ch., Aux., 1; Greenwich, Aux., 20; Ivoryton, Ready Workers, 2; Middletown, Third Ch., Busy Bees, 60 cts.; Naugatuck, Miss. Soc., 103.60; New Canaan, Aux., 27; New Hartford, Aux., 15; New Haven, Center Ch., Aux., 125, Pilgrim Ch., Aux., 62.50, United Ch., Aux., 14.50, Westville Ch., Aux., 2; Norwalk, Aux., 3.95; Portland, Aux., 14; Prospect, Mrs. Halsey Clark, 3; Redding, Aux., 12.50, Dau. of Cov., 6; Seymour, Aux., 20; Sound Beach, Aux., 25; Stamford, Aux., 5.25, Miss Berry's S. S. Cl., 4.40; Waterbury, Second Ch., Aux. and Camp Fire Girls, 144.50; Watertown, Aux., 10; West Haven, Aux., 85; Whitneyville, Aux., 23; Winsted, Second Ch., Aux., 7.60; Woodbridge, Aux., 11.04; Woodbury, First Ch., M. C., 10,

7 00

637 22

1,129 86

Total, 2,204 09

NEW YORK

New York State Branch.—Mrs. Charles E. Graf, Treas., 46 South Oxford St., Brooklyn. Branch Funds, 15,000; Wood Memorial Fund, 12.50; Friend, 1,000; E. W. Parmalee, in mem. of Mrs. Parmalee, 5; Albany, First Ch., For. Miss. Soc., 10, Jr. Jubilee Soc., 1; Aquebogue, W. F. S., 27; Bangor, C. E. Soc., 10, Philathea Cl., 5; Berkshire, O. J. S., 2.07; Binghamton, Plymouth Ch., W. M. S., 16, C. E. Soc., 5, Jr. C. E. Soc., 5; Briarcliff Manor, S. S., 10.40; Brooklyn, Mrs. Walter McDougall, 100, Miss Josephine L. Roberts, 8, Central Ch., Jr. Miss. Soc., 2.20, Ch. of the Pilgrims, Women's Guild of Service, 25, Clinton Ave. Ch., Woman's League, 60 cts., Jr. Aux., 3, Flatbush Ch., Miss Emily C. Wheeler, 100, Lewis Ave. Ch., Earnest Workers, 16, Evangel M. C., 55, Esther Miss. Soc., 30, Plymouth Ch., Woman's Guild, 17.42, Puritan Chapel, W. M. S., 10, Friends Comrades, 2.50, Prim. Dept. S. S., 5, St. Paul's Ch., Jr. Guild for Missions, 5, Tompkins Ave. Ch., Woman's Union, 20; Buffalo, First Ch., 1.60, Woman's

Guild, 42.64, Mary Logan Cir., 20, Fitch Memorial Ch., Inasmuch Cir., 5.50, Pilgrim Ch., Ladies' Miss. Soc., 10, Plymouth Ch., W. M. S., 8, S. S., 10; Camden, W. M. S. 18.13; Canandaigua, Mrs. Harriet E. Lee, 10, Aux., 90; Carthage, 10; Center Moriches, Mrs. Jennie Newton Whitbeck, in mem. of Mrs. Catharine R. Newton, 5; Churchville, F. M. S., 5; Cincinnati, W. M. S., 28.99; Corning, First Ch., Miss. Soc., 20; Cortland, W. M. S., 30; Ellington, Miss. Soc., 57; Elmira, Park Ch., Miss. Soc., 22; Flushing, First Ch., Woman's Soc., 4.31; Franklin, W. M. S., 14; Friendship, S. S., 2.50; Fulton, W. M. S., 16.32, Prim. Dept. S. S., 3, C. R., 6; Hall, Union Ch., 10, O. J. S., 2.50; Hamilton, Jubilee M. B., 2; Homer, W. F. M. S., 68.48; Irondequoit, United Ch., Ladies' Miss. Guild, 36; Kingston, Ponchockie Union Ch., Miss. Soc., 2.80; Madrid, W. M. S., 26.41; Massena, Miss. Soc., 2; Middletown, First Ch., Woman's Guild, 16, North St. Ch., W. M. S., 18, S. S., 10; Moravia, W. M. S., 15.50; Mount Vernon, First Ch., Woman's Miss. Union, 77.50; New York, Friend, 50 cts., Miss Solomon, 1, Mrs. Frederick F. Thompson, 250, Bethany Ch., Sunshine Soc., 10, Broadway Tabernacle, 2, Forest Ave. Ch., 4.13, Aux., 6, North Ch., C. R., 5, Jubilee Miss. Soc., 20, Pilgrim Ch., Aux., 3, Trinity Ch., Woman's Soc., 5.25, Children's Chapel, 1; Niagara Falls, First Ch., Miss. Soc., 37.22; North Bangor, Warner Meeting, 2.78; Orient, W. H. and F. M. S., 20.50, Oswego, W. F. M. S., 26.75; Oxford, Miss. Outlook Club, 15.25; Phoenix, W. M. S., 20; Portland, Ladies' Cir., 2.53; Port Leyden, First Ch., 7.85; Poughkeepsie, First Ch., Woman's Guild, 10.35; Pulaski, W. M. S., 27.30; Rensselaer Falls, Ladies' Aid and Miss. Soc., 5; Rochester, Miss E. Louise Savage, 5, South Ch., W. M. S., 70, S. S., 7, Cl. 38, 10; Saugerties, 14; Scarsdale, Woman's Miss. and Aid Soc., 35.45; Schenectady, Pilgrim Ch., Aux., 10, Ever Willing Cir., O. J. S., 1; Seneca Falls, 4; Sherburne, W. M. S., 30.61; Sidney, W. M. S., 10; Smyrna, Miss. Soc., 13.20; South Bangor, Warner Meeting, 2.78; Spring Valley, First Ch., 3, S. S., 5; Syracuse, Danforth Ch., Ladies' Union, 17.50, Good Will Ch., S. S., 5, Pilgrim Ch., Ladies' Aid, 10; Ticonderoga, First Ch., 5; Utica, Bethesda Ch., W. M. S., 30.60, Plymouth Ch., W. M. S., 70.59, Welsh Assoc., 12.50; Walton, W. M. S., 33.44, Aokiya Cir., O. J. S., 50 cts., First Ch., Alpha Cir., 2; Watertown, Pastor's Aid Soc., 6.69, Emmanuel Ch., Mrs. C. A. Hodges, 2.50; Wells-ville, First Ch., Woman's Miss. Union, 10.45; Westmoreland, First Ch., Aux., 10; White Plains, Miss. Soc., 17.19; Woodhaven, First Ch., James Miss. Soc., 25,

18,201 23

PHILADELPHIA BRANCH

Philadelphia Branch.—Miss Martha N. Hooper, Treas., 1475 Columbia Road, Washington, D. C. *D. C.*, Washington, First Ch., Aux., 21, Miss. Club, 5; *N. J.*, Friend, 500; East Orange, First Ch., Aux., 5, S. S., 10; Haworth, Aux., 10.80; Montclair, First Ch., Aux., 10; Newark, First Ch., Aux., 5; Plainfield, Aux., 25, S. S., 112.02; River Edge, First Ch., 19.28; Upper Montclair, Aux., 100; *Pa.*, Coaldale, First Ch., 4; Ebensburg, 3; Germantown, Aux., 2, Jr. Neesima Guild, 5, C. E. Soc., 2; McKeesport, Aux., 17 cts., Mrs. Davis, 2; Philadelphia, Park Ch., Y. W. Club, 4, Pilgrim Ch., Aux., 10; Scranton, First Welsh Ch., Aux., 10, Puritan Ch., Aux., 15; Titusville, Swedish Ch., 2; *Va.*, Vanderwerken, Aux., 5,

887 27

SOUTHEAST BRANCH

Southeast Branch.—Mrs. C. E. Enlow, Treas., Arch Creek, Fla. *Ga.*, Demorest, Ladies' Benev. Soc., 10; *Fla.*, Coconut Grove, Aux., 5; Daytona, S. S., 12.63; Key West, Ch., 4; West

Tampa, Miss. Soc., 5, 36 63

NEBRASKA

Omaha.—Mrs. Ellen D. White, 50 00

CANADA

Toronto.—Mrs. L. Freeland, 5 00

INDIA

Marathi Mission.—Christian Women, 29 60

TURKEY

Harpoor.—Miss Isabelle Harley, 15 00

Donations, 11,067]36
Buildings, 16,523 23
Extra Gifts for 1918, 15,509 38
Specials, 175 00
Legacies, 1,500 00

Total, 44,774 97

GOLDEN ANNIVERSARY GIFT

Previously reported, 239,946 79
Receipts of the month, 16,523 23

Total, 256,470 02

Woman's Board of Missions for the Pacific

Receipts for September and October, 1917

MRS. W. W. FERRIER, Treasurer, 2716 Hillegass Ave., Berkeley, Cal.

CALIFORNIA

Northern California Branch.—Mrs. A. W. Moore, Treas., 415 Pacific Ave., Oakland. Big Valley, 3; Grass Valley, 2; Oakland, First, 73, C. R., 2.05, Pilgrim, 16.50; Palo Alto, 12.50; Pittsburg, 60 cts.; Ripon, 5; San Francisco, First, 30, C. R., 5, Mission, 10; Sonoma, 6.25; Stockton, 6.95; Sunnysvale, 4.75; Tulare, C. E., 5; Miss Goodell, 6.25; Mrs. L. C. Parker, 25, 213 85

Southern California Branch.—Miss Emily Barrett, Treas., 178 Center St., Pasadena. Claremont, 19.08; Glendale, 15; Long Beach, 30; Los Angeles, Bethany Memorial, 2.50, First, 366.15, Hollywood, 10, S. S., 3, Messiah, 27, Olivet, 5, Pilgrim, 10, Trinity, 5, Vernon, 10; Ontario, 18; Pasadena, First, 75; Bible School, 40.65, Junior C. E., 7.50, Lake Ave., 70, West Side, 13, Mrs. Atkinson's class, 5; Pomona, 70; Redlands, 50; Riverside, 25; San Diego, First, 49.85, Mission Hills, 7; San Jacinto, 30; Sierra Madre, 6; Whittier, 30, 999 73

WASHINGTON

Washington Branch.—Miss Estelle Roberts, Treas., 1211 22d Ave., Seattle. Bellingham, 14.87; Chatteroy, 55 cts.; Colfax, 4; Cusick, 1.50; Dayton, 6; Genesee, *Ida.*, 4; Hope, *Ida.*, 1.98; Kootenai, *Ida.*, 1.20; Lewiston, *Ida.*, 31 cts.; Odessa, First English, 5.32, German, St. Matthous, 10; Olympia, 1; Orchard Prairie, 40 cts.; Pleasant Valley, 80 cts.; Pomeroy, 6; Richmond Beach, 30 cts.; Seattle, Fauntleroy, 44 cts., Plymouth, 75; Spokane, Pilgrim S. S., 15, Plymouth, 1.40, West Side, 10; Steilacoom, 2; Sunnyside S. S., 5; Trent, 42 cts.; Tonasket, 10 cts.; Toppenish, 6, 173 53

OREGON

Oregon Branch.—Mrs. W. H. Philips, Treas., 434 East 48th St., N. Portland. Beaver Creek, St. Peter's, 5.50, First, 2.20; Oswego, 55 cts.; Portland, First, 5.50, Highland, 5.08; Salem, Central, 3; Sherwood, 1.43, 23 26

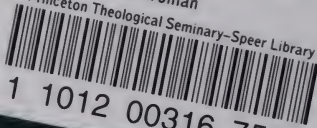
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Life and Light for Woman

Princeton Theological Seminary-Speer Library



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